

Notes on Teaching given by Garchen Rinpoche at Vancouver, 2004

White Tara Practice

嘉仁波切 2004 年溫哥華

白度母修法開示紀錄

When you do the refuge prayer visualize that all the deities of the three times are assembled in front of you in the space with the principal deity, in this case being Tara, as the chief one.

當唸誦皈依祈禱文時，觀想在我們前方虛空，有以白度母為主尊的三世本尊海會。

When you do Tara practice, Tara is the embodiment of all the buddha's body, speech and mind qualities. That is why when you take refuge in Tara, it says, "I prostrate to the conqueror, Tara, who is the embodiment of all the three jewels."

白度母是佛身語意功德等的總攝，所以當我們向度母作皈依時，我們唸誦「頂禮佛法僧眾總攝薄伽母」。

Next one is the torma offering. It is kind of an appeasement ceremony. This is dispelling all those harm causing spirits. Who causes us harm? It is because of the ripening of our past karma. In our many lifetimes, many things are owed to other beings and many things are owing to ourselves. So whatever kind of things as unsettled debts, outstanding debts, some of these will be the reason for the existence of harm-causing elements out there. These manifest as both with form and without form. Now when you make this torma offering to these spirits, in essence we are offering loving kindness and compassion, bodhichitta, but in aspect it is in the form of a torma. We also make offerings of the first brew fresh tea or whatever any other things that are readily available. These are in aspect though but in essence we make offering of bodhichitta. We also make these offerings to "directional protectors". These would be the samsaric protectors, elemental protectors, water, fire, wind etc. and all those who are born from the four sources of birth, mother's womb, from heat, from egg and miraculous birth. To all those then we make these appeasement offerings so that their harmful intentions would subside. In conjunction with the torma offering we will read the sanskrit incantation. There are two of them. The last one is the dissolution into emptiness, dissolving everything, all phenomena into emptiness. Unless we dissolve everything into emptiness including the samsaric beings then they will not be able to receive the bodhichitta in essence and in aspect, the torma. Actually there is neither the giver nor the receiver in that state of emptiness you yourself have to meditate. It will only then by the power of emptiness that the recipients will actually receive, otherwise they do not have a physical body nor do they have a stomach to digest the torma.

然後是供養食子，以滿足及驅除一切為我們製造障礙的靈體，是誰給我們製造障礙呢？這都是因為我們往昔業障果報成熟的原故，多生累劫我們欠下其他眾生債務，其他眾生亦會欠下我們債務，任何尚未償還的債務，都會成為這些障礙出現的原因。這些靈體，有些具有形相，有些沒有形相，當我們向這些靈體供養食子，這些供養

實質上是菩提心、慈悲心，而食子祇是供養的形相。我們可以用茶或其他容易找得到的東西作供品，除此之外我們亦要向四方的護法作供養，包括世間護法、水火風等種大元素的護法，亦包括胎化濕卵四生的靈體。我們對他們作供，使他們再沒有任何作障的想法。作供時，我們要同時唸誦兩句梵文的咒語(法本第二頁)，最後一句咒語是將一切現象包括所有眾生都溶入空性，如果不是這樣做的話，他們(指受供者)是不會接收到我們所作出的實質菩提心和食子事相的供養，同時我們亦要作無供者、無受供者、亦無所供之物的三輪體空的觀想，如是通過空性的力量，受供者就可以得到真實的供養，反之因為這些靈體沒有肉身，亦沒有胃腸，去消化和接受這些食子。

Next one is the visualization of the protection circle or protection chakra. Think of yourself as Arya Tara and then from your heart centre a profusion of light rays go to all the ten directions and then these light rays turn into an egg-shaped protection dome.

然後是觀想護輪，觀想自成度母，由自身度母心輪放出極強烈的光芒，向十方照射，這些光芒化現成蛋形圓頂的護輪。

Recording 1 of 4

開示紀錄 1/4

We visualize the protection chakra like an egg-shape dome. Profusion of light rays emanated from the heart centre. These light rays represent loving kindness and compassion which are to benefit sentient beings. You should meditate and think that you are going to practice Tara in order to benefit sentient beings. Then visualize a host of buddhas and bodhisattvas in front of you in the space with Tara as the chief deity. In front of this assembly of divine beings offer the seven limb prayer which is the antidote to the six afflictive emotions. Antidote to "egocentric pride" is "prostrations", to "stinginess" is "offering", to "hatred" is "purification of negative karma", to "jealousy" is "rejoicing", to "ignorance" is "requesting buddha to turn the wheel of dharma", to "wrong view or doubt" is "requesting buddha not to pass into nirvana but to remain with us" and to "attachment and clinging" is "dedication".

觀想如蛋形圓頂護輪，從心輪間放射出強烈光芒，這些都是代表慈悲，利益眾生的光芒，要保持一個為利益眾生而修持白度母的心，觀想前方虛空有以白度母為主尊的佛菩薩海會，在這個海會前恭誦「七支行願祈請文」，此願文可以對治六種煩惱毒，「頂禮」對治以自我為中心的傲慢，「供養」對治慳吝，「懺悔、清淨罪業」對治瞋恨，「隨喜」對治嫉妒，「請佛轉法輪」對治無明愚痴，「請佛住世不入涅槃」對治邪見、懷疑，「迴向功德」對治貪執。

When you do the sadhana practice, after each sentence you try to practice in conjunction with the "view"; that is to say meditate in emptiness. Out of emptiness you try to visualize your own surrounding, wherever you are sitting or practicing, this impure surrounding is only just an illusion. In its purest form the basic ground is completely

pure. Think of your surrounding as buddha pureland of great joy. In that buddha pureland environment, think of a buddha pureland mansion and in that mansion visualize a precious throne made out of precious materials which is symbolic of bodhichitta. On top of this throne lies a moon disc symbolizing relative bodhichitta. On top of the moon disc is a "Tam" syllable which is the seed syllable of Arya Tara. Out of this "Tam" a profusion of light rays which represent emptiness and wisdoms of the enlightened beings, emanate to all directions and reach out to the three realms of existence. These light rays reach out to the pure realms of the enlightened beings and the impure realms of samsaric beings. These light rays fulfil two purposes. One, these light rays representing bodhichitta, loving kindness and compassion when reaching out to and touching the mother sentient beings in your visualization, all the deluded attachments and clinging are purified just like hot sun rays touch snow flakes and the snow flakes will be melted away. When these light rays touch sentient beings their buddha nature will be awoken. When the light rays reach out to the enlightened beings, the buddhas and bodhisattvas will be very pleased because these light rays are loving kindness and compassion. These light rays are both emptiness and compassion. Through the emptiness you will receive back the blessing of all the buddhas and bodhisattvas. In the root text there is the mentioning of the precious throne and on top of the precious throne is a lotus seat. On top of the lotus seat is the moon disc and on top of the moon disc is the "Tam" syllable. Rinpoche says lotus is growing in muddy water and it symbolics the enlightened beings although they are functioning to benefit sentient beings in samsara, they are not tainted by samsaric faults.

當我們依法本儀軌修持，要以正確的見地觀住空性，由空性中觀想所在的處所被我們視作不清淨的環境，祇是我們的妄想，這個處所的根本清淨相是完全清淨的，觀想它就是「妙喜淨土」，淨土中有一宮殿，宮殿中有一珍寶所成的寶座，表徵菩提心，上有月輪表徵相對菩提心，月輪上有白度母種子字「擔^{ཧྲུཿ}」放射強烈光芒照耀十方三界，這些表徵諸佛菩薩的空性與智慧的光芒，照射到淨土中的諸佛菩薩與濁世中的眾生，成辦兩種事業，這些表徵菩提心、慈悲心的光芒，當接觸到如母的眾生，他們的貪執煩惱惡業垢障，都如霜雪被烈日照射溶化般完全清除，他們的本性都得以醒覺，而當光芒接觸到諸佛菩薩，他們都非常高興，因為這些光芒都是慈悲心的光芒，這些光芒是慈悲亦是空性，通過空性這些迴旋的光芒，使我們得到諸佛菩薩的加持。法本中有提及寶座上有一蓮花座，蓮花座上有月輪，月輪上有「擔^{ཧྲུཿ}」字，蓮花出污泥而不染，所以蓮花座表徵諸佛菩薩雖於輪迴濁世中行利益眾生的事業，但是他們不會受諸般輪迴的過患所污染。

A way to practise the creation stage of your practice is at first it is very difficult to visualize everything and so what to do is first look at the thangka painting and try to leave an image on your mind stream. As you progress then you can visualize the details starting from the crown jewel downwards to the lotus seat. Then from the lotus seat slowly move upwards and then inspire and try to visualize all the details.

修持生起次第的一種方法，是先觀看本尊唐卡照片，將形象刻劃於心中，再觀想每一細節，從頂上寶冠的寶珠往下到蓮花座，然後再從蓮花座慢慢往上，如是修持，觀想可得以穩定。

All of these, the visualization of the creation stage of your practice, have to arise within the mind stream. Mind is like a mirror. One's physical body is like the Tara's celestial mansion or palace. That Tara is within one's own mind. The more the visualization becomes clearer the less there will be dualistic clinging. The nature of mind is clarity and emptiness and you will see in your visualization that Tara is clearly imprinted in your mind stream whose essence is emptiness. By practising like this, by practising the creation stage of the practice and getting used to this visualization, then after your death you will become one with the sambhogakaya state of buddhahood. Your consciousness will dissolve in the deity Tara.

生起次第的修持，要用心作觀想，因為心有如一面鏡子，我們的肉身如度母的宮殿，而度母就是在我們心中，觀想越清晰，執著的惑亂就會越少，心的本性是明覺與空性，在觀想的修持中，我們就會發覺度母清晰的刻印在我們心中，度母的本質就是空性。如是的修持方法，先作生起次第的觀想，然後再熟習觀想，這樣當死亡時至，我們就可以證得佛的報身境界，我們的靈識就能融入本尊度母。

In the root text it talks about the precious jewels and costumes altogether they add up to thirteen. This number thirteen is symbolic of Arya Tara having reached the thirteenth bhumi which is the bhumi of the holder of the vajra. That is so because having meditated on bodhichitta and having performed the six paramittas for three countless aeons, the result is the attainment of the thirteenth bhumi called the bhumi of the holder of vajra. Each ornament, each costume, has its significance and symbolism but it is sufficient to say that the number thirteen symbolizes the attainment of the thirteen bhumi (Rinpoche says it is the complete buddhahood state). Arya Tara's right palm of her hand is in "tshog jin" supreme give ("tshog" is supreme and "jin" is to give) mudra or gesture. It symbolizes the giving of the two siddhis, the common siddhi in this life and the supreme siddhi for your attainment of enlightenment. Common siddhi includes a whole lot of attainments like blessed with special power, prosperity, good health in this life and supreme siddhi is really the experiential understanding of mahamudra and reaching enlightenment. Her left hand is in the protection mudra holding three utpala flowers, one is fully bloomed utpala flower, the other is an utpala bud and the third is a fruit beared utpala flower. In the text it says white lotus flower and Rinpoche says there is no difference between white lotus flower and utpala flower.

法本中提及「八寶飾物五陵羅裝飾」總共十三種莊嚴，十三表徵度母已達到十三地金剛持的果位，因為度母經過三大阿僧祇劫修持菩提心及六波羅密，結果是祂證得十三地金剛持的果位，每一種莊嚴、裝飾都有它的重要性及表徵，仁波切說十三地就是圓滿的佛果。度母右手結無上的布施手印(勝施印)，表徵施予兩種悉地(成就)，共同的悉地指今生的眾多成就包括權力、財富、健康等，勝妙的悉地是指得到證悟大手印的體驗而最終證得佛果。度母左手結保護手印及手持三朵烏巴拉花，一朵是完全盛開的烏巴拉花，一朵是烏巴拉花花蕾，一朵是有果實的烏巴拉花，法本上有提及白蓮花，仁波切說烏巴拉花與白蓮花是沒有分別的。

In the text there is one sentence that says Amitabha is going to be on the crown of your

head. What happens is that from the "Tam" syllable a profusion of light rays reach out to all the buddhas and bodhisattvas and with undivided attention and devotion generated to Tara, you actually invoke the continuum of the wisdom deity, Tara. Then the blessings flow to you and together with the wisdom deity, Tara in front of you in space, you also invite the five dhyani buddhas. The wisdom deity dissolves in you and you receive the empowerments of the five dhyani buddhas. After going through the process of empowerment you finally end up with Buddha Amitabha on the crown of your head. That is to say you visualize yourself as Tara which we call the "samaya sattva". You visualize another Arya Tara in the space we call it the wisdom deity or "jana sattva". Then from your seed syllable "Tam" a profusion of light rays go out and reach out to all the buddhas and bodhisattvas including of course the wisdom deity, Arya Tara. When these light rays invoke her continuum or mind stream and seek her blessing, then the wisdom deity in the form of blessing as countless number of Arya Taras showering down from the space. From that wisdom deity, countless number of big and small Arya Taras manifest and shower down. When they are showering down, you, the visualized Arya Tara receive all those Taras. They dissolve in you. The five dhyana buddhas come and they give you the empowerment and you become one with the wisdom deity. The reason for that, Rinpoche says, normally we have this kind of habbituated tendency thinking that you being separated from Arya Tara. When you go through this visualizing process, you the samaya sattva become same with the jana sattva, the wisdom deity by merging the two. Buddha Amitabha is one of the five dhyani buddha and when the empowerment is giving to you and when the water is pouring into you from the crown of your head, your entire body fills with nectar and the excess water overflows from the crown of your head. When it overflows, then there appears Amitabha buddha on the crown of your head, the visualized Tara.

法本提到我們頭頂上有阿彌陀佛，當我們觀想由「擔 𑖀𑖥」字放射出強烈光芒，照射接觸到所有佛和菩薩，我們以對度母專注的虔敬心，迎請智慧本尊的心續，然後我們就得到加持，而智慧本尊度母與及五方佛都來到前面虛空安住，智慧尊融入我們自身，而五方佛為我們灌頂，得到灌頂後阿彌陀佛就成為我們的頂嚴。換句話說先觀想自身成度母名為三昧耶尊(誓句尊)，再觀想前方虛空有另外一個度母名為智慧尊，由自身本尊「擔 𑖀𑖥」字放射出強烈光芒，照射接觸到所有佛和菩薩包括度母智慧尊，迎請智慧本尊的心續及祈請祂的加持，然後智慧本尊的加持，以無量的大大小小的本尊形狀的度母，由度母智慧尊化現出來，如雨般從虛空降下，融入我們自身的度母，而五方佛前來為我們灌頂，這樣我們就與度母智慧尊合而為一無二無別。仁波切說我們這樣做的原因，就是我們一般都慣性地認為自己和度母是兩個分開的個體，通過這些觀想，我們自身的三昧耶尊就能與智慧尊融合而成為一體，阿彌陀佛是五方佛之一，當五方佛賜予我們灌頂，而甘露水從頂門灌注入我們身體，滿溢而從頂門溢出，阿彌陀佛就會出現而成為我們自身度母的頂嚴。

(End of recording 1 of 4)

(1/4 完)

Recording 2 of 4

開示紀錄 2/4

When you do the creation stage practice there are different levels and different ways of doing it. There are different ways of doing it in the context of the tantra - action, performance, yoga and supreme yoga tantra depending on which particular practice you are doing. These different practices are done according to the different levels of bodhichitta that one can generate. When you can generate bodhichitta and when you have a sound understanding of tantric practice, then you can visualize instantly you are Arya Tara without having to go through the visualization or creation stage process. But to benefit the beginners, however, it is a good thing to go through these visualizations step by step because it will help one to experience the true nature.

生起次第的修持有很多不同層次和方法，密續的修法中有事部、行部、瑜伽部及無上瑜伽部的修法，因應行者所作的特別修持而言，及視乎行者所能生起菩提心的層次，就有不同的修持方法，當我們能夠生起菩提心，而且對密續的修法有很好的認識，就可以直接觀想自己剎那間成為度母，而不需逐步經過生起次第的觀想過程，但對於初學者而言，循序漸進式的觀想過程，仍然是比較好的方法，能夠幫助他們，使他們得到體驗自心本性的機會。

You will be able to be your own judge as to which creation practice is suitable for you. If you have some experiential understanding of true nature of mind and if you have continuous compassion, then you can think of yourself as Tara, instant transformation of yourself into Tara. But if you have a lot of egocentric pride, jealousy etc. and if you consider yourself as ordinary being and Tara as extraordinary divine being, then it is helpful to go through the step by step visualization, the step by step creation stage of the practice. When you have loving kindness and compassion, that is like having acquired the life-force of the deity, Tara. Mind is like a mirror. Each deity practice has its own practice as outlined in the four Tantras. When you think of yourself as ordinary and Tara as divine, when you separate or when you are dualistic, then this ties in with the first of the four Tantras which is "action tantra".

我們可以自己決定那一種修法適合自己，如果我們有一些證悟自心本性的體驗，而且無間斷性的慈悲心，那麼我們可以觀想自己剎那間轉化成度母，但是如果我們有很重的以自我為中心的傲慢、嫉妒等，如果我們認為自己是一般的眾生，而度母是超凡的聖者，這樣我們就需要通過按部就班的觀想方法來修持生起次第。如果我們擁有慈悲心，我們就好像是得到了本尊度母的生命力一樣，因為心就好像是一面鏡子。在四部密續中每一本尊都有自己的本尊法，當我們認為自己是一般的眾生，而度母是聖者，當我們有這種分別或二元對立的想法，這就和四部密續中的第一部，「事」部修法相吻合。

Visualized Tara and the wisdom Tara, sanskrit is samaya sattva for visualized Tara and wisdom deity is jana sattva. Tibetan for samaya sattva is "Dam Tshig Sem Pa" and wisdom deity is "Ye She Sem Pa". Why do we call ourself or label ourself when we

visualize ourself as Tara or whatever deity it may be why do we label ourself "samaya sattva"? The reason is when we receive empowerment, at the end you pledge to uphold the obligations or samaya. "Dam Tshig" literally means bound by your sacred words. You are giving the words saying that I am going to do all the things that you are required to fulfil your obligations. So you created the samaya, obligation. Obligation at the end of the empowerment essentially you say "from this day onward I am going to generate loving kindness and compassion". So that was your sacred words. That was your samaya or obligations. So when you call yourself "samaya sattva" or visualized deity, you are the Tara who make a pledge saying that "I am going to generate loving kindness and compassion". In our practice we use the sanskrit four syllables "Dza Hung Bam Ho". "Dza Hung Bam Ho", each of these syllables means the four immeasurables. (Rinpoche says "Dza Hung Bam Ho" these four are like solder that put two metal pieces together. "Dza" is loving kindness. "Hung" is compassion. "Bam" is rejoicing. "Ho" is equanimity. Without these one will not be able to establish connection with the divine deity. If you want to seal an envelope or something like that you would need glue. So the glue like thing that can establish connection between us and the deity is the four immeasurables.) Now wisdom deity or "jana sattva" also has loving kindness and compassion. The difference between you, the visualized Tara and the wisdom Tara is that the wisdom deity, Tara abides in the state of mahamudra. That is the difference. As far as compassion is concerned, the wisdom Tara and the visualized Tara is the same. As far as the basic ground, mind is concerned, the nature is the same. So therefore when you go through the creation stage of the practice and follow the visualization, the wisdom deity dissolves in the visualized deity. Rinpoche uses the example like water pours into water. Rinpoche also uses the example one burning candle, or burning light is being placed onto another burning wick. Mentioning about computer, Rinpoche says mind is very similar to computer because in the computer everything is possible, the images, sound, everything; but really there is no essence, there is no reality. So mind is like that. Rinpoche says don't ever treat and think that your physical body belongs to you. In the 37 Bodhisattva Practices it teaches us to think that the physical body is like a guesthouse. Separate your mind and consciousness from the physical body. Physical body is something subject to old age, sickness and death. Your mind is not subject to this kind of things. When the time comes, Rinpoche says, there is not a great deal of point in going to the doctor and taking care of your physical body because as you get older, the time has come and your body had deteriorated and so don't try to have so much attachment and not accepting the fact that it had deteriorated. So when you keep yourself clean, neat or when you make yourself beautiful, handsome or whatever the case may be, when you wear good clothes or when you wear ornaments, think that you are doing that to please other beings.

我們觀想前方是智慧尊，而觀想自身成三昧耶尊，三昧耶藏文是"Dam Tshig"，意思就是「誓句」，當我們觀想成本尊度母或其他的本尊時，為什麼自身的本尊名為三昧耶尊呢？原因是當我們接受灌頂時，結束時我們會作出要持守三昧耶或誓句的承諾，主要就是承諾「從今天開始，我要生起慈悲心」，這就是我們的三昧耶或誓句，所以當我們將自己名為三昧耶尊，將自己觀想成本尊度母時，我們就已經許下「我要生起慈悲心」這個承諾，修持時我們會誦唸梵文「Dza Hung Bam Ho」吒吽崩呵，每一字就是四無量心的其中一種，仁波切說「吒吽崩呵」好像是將兩塊金

屬焊接在一起的焊接物或焊錫，「吒」是慈心，「吽」是悲心，「崩」是喜、隨喜心，「呵」是平等心，缺乏這四無量心，我們將無法與本尊取得聯繫，如果要將信件封印，我們需要使用膠水、黏合劑，能夠將我們與本尊聯繫在一起的黏合劑，就是四無量心，當我們擁有慈悲心，而本尊亦是擁有慈悲心，這時我們自觀的度母，與智慧本尊度母的唯一分別，就是智慧本尊是住於大手印的境界中，就慈悲心而言，我們自觀的度母，與智慧本尊度母的慈悲心，都是一樣的，因為兩方面心的本體都是一樣，所以當我們修持生起次第時，經過種種觀想，智慧本尊融入自觀的本尊時，就好像仁波切所引用的例子一樣，如水溶於水一樣，亦如將已點燃的蠟燭或火焰，放於另外一個正在燃燒的火燄上一樣。當提及電腦時，仁波切說心很像電腦，因為電腦可以製造和顯現影像、音聲等等，但是這一切都是不真實、無自性，我們的心亦是一樣。仁波切說我們不應將我們的身體，當成是屬於我們所擁有的，「佛子行三十七頌」教導我們，我們的身體就好像是旅舍的客房一樣，我們要將心與肉身分隔起來，因為肉身會生病、敗壞與死亡，而心是不受這些影響的，當我們年齡增長，肉身已經敗壞，死亡時至，這時如果仍然執著這個肉身，倚賴醫生治療，照顧這個肉身，已沒有多大意義，因為這個肉身已經敗壞了，所以如果我們將自己保持潔淨整齊，打扮漂亮，穿著美好的衣服和飾物，我們應該以令其他眾生歡喜為目的的心而行。

“Making Offerings”, we make offerings to Tara. We think of ourselves as being inseparable from Tara and then come to the “praise”. We praise Tara because at relative level Tara has to protect all the beings in the three realms of existence. Tara is one who carries out the enlightened activities of the buddhas of the three times. But at absolute level Tara means the dharmakaya great mother, prajna paramitta and nothing is outside the expanse of this dharmakaya, this Tara we talked about yesterday, the mahamudra that nothing can be outside the perimeter of the confines of mahamudra. Likewise everything is subsumed under the wisdom expanse of Tara. The root text says, “Phong Pa Kun Le Drol Dzed Ma”, the one who liberates all sentient beings from all shortcomings, scarcities, tiresome tribulations, pain and sufferings of all sentient beings. It is Tara who is going to do the protecting of sentient beings because Tara means union of emptiness and compassion. Emptiness is Tara’s mind. Emptiness means devoid of attachment and aversion and so this means devoid of pain and sufferings.

接著是供養度母，然後我們觀想自己和度母是合一不分的，讚頌度母，我們讚頌度母，因為在世間諦相對層次，度母要保護三界眾生，是三世諸佛的佛行事業的執行者，但於勝義諦究竟層次，度母是偉大的法身之母—般若佛母，沒有任何一樣東西可以超出法身度母的範圍，昨天仁波切亦說過，沒有任何一樣東西可以超出大手印的範圍，同樣道理一切都包含於度母智慧範圍之內。法本中「Phong Pa Kun Le Drol Dzed Ma」，意思是「救度所有眾生從一切苦難、災劫、困乏中得到解脫」，度母要保護眾生，因為度母就是慈悲與空性的雙運的意思，空性是度母的心，空性的意思是沒有貪執和嗔恚，所以亦意味著沒有痛苦和苦受。

Visualization as contained in this sadhana is kind of detail so that you may have some kind of difficulty in visualizing the rotating mantra. How it does with all the details if you

can practice like it said in the textbook, by all means do so because it is already translated into English. If you have problems with these translations, if it is too much, then visualize a chakra with eight spokes and in the heart, the hub of this wheel, visualize a "Tam" syllable. Around "Tam" visualize the mantra syllables laid counter-clockwise so that when it spins, it spins in the clockwise direction. If someone is not familiar with the Tibetan syllables, one question is whether one can visualize in the English syllables? Rinpoche says, "yes, it is perfectly alright to visualize in English or in Chinese but try to make it as tiny as possible and visualize the sound which is very important."

法本中對觀想已有詳細的解說，如果對法本中的翻譯理解有困難，可以觀想一個八幅的法輪，中間有「擔」字，圍繞「」字有咒蔓逆時鐘方向排列，而順時鐘方向旋轉，有問題問如果不熟識藏文，可不可以觀想英文字母，仁波切說觀想英文或中文絕對可以，但是觀想咒蔓要越細緻越好，而且觀想咒音亦很重要。

(End of recording 2 of 4)

(2/4 完)

Recording 3 of 4

開示紀錄 3/4

Visualize a moon disc and on top of the moon disc visualize a "Tam" syllable. Now come the syllables from "Om" to "Ha" i.e. "Om Ma Ma Ah Yu Jana Pun Ye Put Trim Ku Ru Ha" laid counter-clockwise around the "Tam" syllable in the middle. That will only be half the circle. Between "Om" and "Ha", the remaining whatever space of the circle to make it a full circle, there you put whoever you need to be protected, whether it is your name or the name of a love one depending on the purpose of this practice and visualization. Whatever you include the whole is going to rotate clockwise. The "Tam" and the moon disc are on the hub of the chakra. Now try to visualize the whole of the chakra with eight spokes. Around that we have the eight syllables mantra "Ta Re Tut Ta Re Tu Re So" which are laid counter-clockwise but spinning clockwise around the chakra and out of this generates tremendous amount of light rays. These light rays reach out to all directions and bring back the blessings of "animate and inanimate". "Inanimate" refers to the whole cosmos and everything that is on it without the sentient beings and "animate" refers to all sentient beings. All the blessings are gathered by these lights and brought back. These light rays then dissolve in you. The result is, Rinpoche says, you attain the attainment of the king vidyadhara. What that means is when you receive all the blessings, and when you attain a level of attainment where at that stage there is no death or the king who has complete control over life and does not die. Now we are coming to the outer rotating mantra, the "vowels" laid in counter-clockwise but rotating in a clockwise direction. Then "consonants", all 30 of them will be opposite which are laid clockwise but rotate counter-clockwise. Outside that we have another set of mantra, the "ye dharma" mantra which is Nagarjuna's mantra of inter-dependent origination. That will be rotating clockwise but are laid counter-clockwise.

觀想一月輪(月墊)，月輪上有種子字「擔」字，圍繞中央「」字有咒蔓「Om

Ma Ma Ah Yu Jana Pun Ye Put Trim Ku Ru Ha 唵嗎嗎阿玉簪那潘耶潑簪咕嚕哈」，逆時鐘方向排列，這些咒字佔據咒蔓圓環的一半，觀想受保護者的名字等等，佔據咒蔓圓環的另一半，而整個咒蔓是順時鐘方向旋轉，「擔 𑖀」字和月輪是在整個法輪的中心處，整個法輪有八幅，圍繞「八幅法輪」有八字咒蔓「Ta Re Tut Ta Re Tu Re So 打咧度打咧度咧梳」，逆時鐘方向排列，而順時鐘方向旋轉，咒蔓向所有方向放射出極大的光芒，然後帶回情器世界的加持，器世界指宇宙內除了眾生以外的一切，情世界是指一切眾生，所有加持由這些光芒收集帶回，然後這些光芒融入我們身體，而結果是我們證得「持明王」的境界，達到一個完全可以控制生命、不死的、無死的境界。然後觀想外圍的咒蔓，母音字逆時鐘方向排列，而順時鐘方向旋轉，再外一圈是30個子音字順時鐘方向排列，而逆時鐘方向旋轉，然後最外圍有另外一個咒蔓，是龍樹菩薩所造的緣起咒，咒字逆時鐘方向排列，而順時鐘方向旋轉。

Next one is blessing the mala. Have your mala kind of coiled up in the palm of your hand and then hold it in between the two palms. This physical mala is then transformed in your visualization as flowers, flower mala. You have now a flower mala in your palm. [While holding the flower mala, recite the 2 mantras (Page 15 line one) each seven times and then blow on the mala. Rinpoche says you must treat your mala with utmost care. If you are going to do like a million mantra, then during the entire million you'll keep it in your person to the extent that the warmth that is transferred onto the mala from your bodily heat is not diminished, always keep it warm. You always keep it to your person, treat it with care. For some specialized mantra, when you do the mantra and tell the beads you will not show to others. You will keep your hand in a bag and then start telling the beads inside the bag. There are also different ways of telling the beads. If you are doing a, for example, peaceful practice like Tara, then tell the beads with the thumb and the index finger. Increase activities like Zambala that help to increase prosperity etc. then the next finger you rest and tell. Then the powerful subjugating activities like Kurukula, then comes the next one. If you are doing like the wrathful deities like Vajrakiliya, then rest and tell with the small finger.] Then recite Tara's mantra. When you recite the mantra the whole thing that we just describe starts to spin. If you can visualize them as spinning it is good. If you cannot it is o.k. too. But if you are visualizing the whole thing spinning, then first visualize the whole thing visibly big. When the visualization stabilizes, make that smaller, smaller and smaller, as small as you can, reduce it while you are holding this flower in your palms. When it starts to spin, it spins slowly and then it gains momentum, faster, faster and faster. Then it spins so fast that now the spinning chakra all together disappears (like airplane propeller) because it spins so very fast. At that time try to meditate on mahamudra. (One question is that when we meditate on mahamudra, are we going to stop chanting the mantra or keep chanting the mantra? Rinpoche's answer is both. In one way, Rinpoche says that when it spins so fast and when you meditate on mahamudra, you do not have to recite the mantra. On the other hand, if you can recite the mantra while at the same time remain in meditation that is o.k. too. Another question is that when you do the mahamudra meditation do you continue to do the visualization? Rinpoche's answer is that no visualization but when conceptual thought arises then you go back to the visualization of chakra. When the rotating mala (*chakra*?) spins very fast, then you can do away with that visualization and recitation of the mantra but just stay in mahamudra meditation. But if conceptual thought arises then go back to the visualization.

That visualization is the creation stage of visualization. Creation stage of visualization by definition is to watch out for the conceptual thoughts. After all, recitation of the mantra is to help one to remain in meditation, to protect the mind from wandering off.) This is somewhat comparatively more complex visualization because it is not a "terma" or "hidden treasure" that is discovered but rather it is a kind of direct teaching, karma or pronouncement originated from an Indian mahasiddha. That is why it tends to be little bit more complicated.

接著是加持念珠，將念珠盤繞於掌心，合掌將念珠合於兩掌中間，念誦第十五頁第一行的兩個咒語，每一咒語念七遍，然後吹氣於念珠上，觀想念珠轉化成花蔓的念珠。【仁波切說我們要小心處理念珠，如果我們要誦滿某一咒語百萬次，在這百萬次的念誦中間，要將念珠不離開身體，而身體的熱力可以不斷傳到念珠，使熱力不會減退，念珠能時常保持溫暖。有一些特別的咒語，念誦時念珠會放入袋子裏，不會給其他人看到，念誦時數珠的方法亦有不同，例如修持「息災」法寂靜尊如度母時，會以大拇指與食指念誦，如修持「增益」法如增加財富的財神法時，會與中指念誦，如修持「懷愛」法如咕嚕咕咧(作明佛母)時，會與無名指念誦，如修持忿怒尊的「誅」法如普巴金剛時，會與小指念誦。】然後是念誦度母的咒語，念誦時我們剛才所觀想的整個咒輪開始旋轉，如果可以觀想咒輪旋轉，這是很好，如果不能亦沒有問題，但是如果我們是觀想整個咒輪旋轉，首先應觀想整個咒輪，體積很大，當觀想得到穩定時，再觀想整個咒輪，體積變小，越小越好，同一時間我們是將花蔓念珠合於兩掌掌心中間，當觀想咒輪旋轉，開始時旋轉速度很慢，然後咒輪因旋轉而得到動力，旋轉速度會加快，而且越來越快，最後速度快到整個咒輪好像是(如飛機的螺旋槳)消失不見了，這時候應該作大手印的修持。【有問題問當作大手印的修持時，我們是停止念誦咒語，還是繼續念誦咒語？仁波切的答覆是兩者皆可以，一方面當咒輪旋轉非常快，這時候作大手印的禪修，我們就不用念誦咒語，另一方面如果我們能夠念誦咒語，而同時又能保持大手印的禪修，這樣亦是。另一個問題是，當作大手印的禪修時，觀想是否仍然繼續？仁波切的答覆是這時是不作任何觀想的，但當概念念頭生起時，這時應該返回作咒輪的觀想。所以當咒輪旋轉非常快，這時候就不用作任何觀想或念誦咒語，祇需安住於大手印的禪修，而當概念念頭生起時，這時應該返回作咒輪的觀想，那樣的觀想是生起次第的觀想，而作生起次第觀想，就是要覺察著念頭的生起。念誦咒語能夠幫助我們保持安住於大手印的禪修，使心不會遊離。】這個修法的觀想是比較複雜，因為這不是伏藏法，而是由一印度大成就者所傳下來的直接傳承。

The creation stage should be practised separately. When you are alone, practise it yourself, just the creation stage only. From there you proceed on and then practise the visualization of the flower mala etc. But when you do the practice together with other and not by yourself, you cannot read the sadhana text with the normal speed and at the same time do the visualization clearly. This is not possible. So when you do the sadhana practice, read the text. As you keep on going, each time you will have a glimpse of the creation stage practice, visualization of the rotating mala etc. etc. Then it will be possible to do both simultaneously and yet have clear picture of all the visualizations.

這些生起次第的修法，應先作獨自的修持，然後再觀想花蔓念珠等等，當我們和其他師兄共修時，我們大多不能以正常速度念誦法本，而同一時間作清楚的觀想，但如是堅持修持，我們就可以熟習這些生起次第的修法、觀想旋轉的咒輪等等，這樣就有機會同一時間作這兩樣的修法，而仍然能夠保持清楚的觀想。

Recitation of mantra is to protect, to safeguard the mind from wandering off. That is why we do as many as a million recitations of the Tara mantra for example. When you have recited the Tara mantra one million times on a continuous basis, then by the time you finish with that recitation, it has left an indelible imprint on your mind-stream. You tend to hear the recitation of the mantra even after it has finished. That means the mind of the deity and your own is now becoming inseparable. When it become inseparable, then you gain the power of the deity.

念誦咒語能夠幫助保護我們的心，使心不會遊離，所以我們念誦度母的咒語，會多至百萬次，如果我們能夠不間斷地圓滿完成念誦度母的咒語百萬次，這時候我們的心就會留下一個很深刻的印記，就算是不再念誦，咒音好像仍然在耳邊不斷迴響，這就表示我們的心與本尊的心，已經合一不可分，如果我們與本尊合一不分，我們就已經得到本尊的力量。

Up to this point is your normal practice when you do the Tara sadhana practice. Here it ends in other words. Now from here the continuation is kind of extra when you are doing special Tara puja to remove obstacles or all other purposes. Then you would do the rest of these. But for the sadhana practitioners who will just do the recitations and then the visualizations, it is enough to do up to this point. You do not have to do the rest of them. What follow are the mandala offering and the 21 Tara Praises. These are kind of additional practice. Here it says out of the emptiness, then visualize a precious container in which then, whether it be a tormo or any sense object or whatever, you visualize and make an offering to Tara. Here the key thing is "pure vision". Normally it says either one is eating food do not be judgemental. The tasty or not so tasty food, none of them has an inherent existence or reality. Try to eat while you are in the meditation of the "view". In this case too, when you make an offering to Tara as mandala, you do so while your mind is tuned in the "view". Whatever you do try not to be separated from the visualization that yourself are no different from Tara and that you yourself are indeed Tara. That applies to whatever kind of activity you do even walking, talking, sleeping, whatever. Now if you make this mandala offering to Tara without attachment and while the mind is tuned towards the "view", then it is going to have tremendous benefit. It is going to lengthen the lama's life. It is going to benefit your benefactors. It is going to benefit you. It is going to benefit all sentient beings. So when you make this mandala offering visualize Tara and a host of deities in the space like what has been explained before and this mandala offering is then going to be followed by the "21 Tara Praise".

我們修持度母的法本到這裡為止，已經是完結，往下的都是在修持特別的度母法會，作驅除障礙或其他目的時，所作的額外修持，一般的度母修持，到這裡為止，就已經足夠，往下的就不需修持。這些額外的修持，是「曼達的供養」及「廿一度母讚」。這裡提及由空性中觀想一承載著食子或其他妙欲供品(自身感官所喜歡的物品)，我

們觀想這些供品，然後供養度母，這裡最重要是要有「清淨觀(見)」，意思是無論我們飲食或其他，千萬不要習慣檢察這食物是美味或不美味，因為這些都不是真實的，恆久不變永遠存在的物品，我們要嘗試安住於這個「清淨見」之中而進食，同樣地當我們對度母作「曼達的供養」時，我們的心亦應該在這樣的「清淨見」之下作供。無論做任何事情，步行、交談、睡覺等等，我們都要保持觀想自己和度母是沒有分別，真確地我就是度母。如是以這樣的「清淨見」，無任何執著的心，來作「曼達供」供養度母，我們將會得到極大的利益，這樣做會使上師長壽，會使功德主得到利益，會使自己得到利益，亦會使所有眾生得到利益。所以當我們作「曼達供」，觀想度母及其海會於前方虛空安住，然後如上述般作供。接著是「廿一度母讚」。

(End of recording 3 of 4)

(3/4 完)

Recording 4 of 4

開示紀錄 4/4

Rinpoche says the creation stage of Tara practice, there are several different ways of visualization. When you get into the details of the creation stage practice of Tara, there is no chance for conceptual thoughts to occur in your mind stream at all when you are into it. The visualization is complex. Be it, when you are into it, you are almost in a different dimension. You are in the dimension of Tara. With all these various kind of visualizations when you are into it there is absolutely no chance for anything else to occur in your mind except that it is too busy, mentally too active, too engrossed in it, kind of in the middle of this mantra. You are talking about the eight spokes chakra. Rinpoche says there is another visualization for example, there are two sets of chakra coming together and then instead of visualizing the eight syllables "Ta Re Tut Ta Re Tu Re So", those eight syllables come and manifest as eight protectors, eight different manifestations of Tara. If anyone later on is seriously go on a kind of retreat and then do complete recitation of Tara mantra, then you would want to do the detail one. If you want the additional information, the additional information is available in Chino Valley in Garchen Rinpoche's Centre.

仁波切說生起次第度母的修法，有很多不同的觀想方法，當我們已經深入到這些生起次第度母的修法，這時任何的概念念頭亦已經沒有機會從我們的心中升起，因為這時我們的心實在是太投入了，所以觀想雖然複雜繁多，實在不應當作是很大的問題，因為當我們投入到這些觀想上，我們很可能已經進入到另外一個不同的境界，度母的境界，所以當我們口誦咒語，而心亦正在非常忙碌地投入到這些繁複的觀想上，除了這些觀想外，這時根本沒有任何其他東西可以進入到我們心中。仁波切說當談及「八輻法輪」，這裡亦有另外的觀想修法，例如觀想兩組法輪，相繼接近融合，亦會觀想八字咒蔓「Ta Re Tut Ta Re Tu Re So 打咧度打咧度咧梳」，化現成八個保護我們的不同度母的化身，如果有任何師兄認真地想作完整的度母閉關、念誦咒語等等，他們需要這些額外的觀想詳細資料，可以向仁波切在Chino Valley的

中心索取。

Next one we come to the "Seven Tara Protectors", a composition of Gyobpa Jigten Sumgon, the founder of Drikung Kagyu lineage. Yesterday Rinpoche was giving teaching on mahamudra. In this particular composition of Tara practice by Gyobpa Rinpoche, the entire mahamudra practice is included in this. It is a very important and powerful practice. After this you will make the offerings to Arya Tara with "Om Arya Tare Argham Padyam Pupam..." etc. After that, "Lha Dang Lha Min Chöd Pen Gyi", "the crowns of the gods and the humans would bow down to Arya Tara's lotus feet. You, who is the savior of all sentient beings who are undergoing deficiencies, I prostrate to Arya Tara and I praise." This one stanza is both the praise as well as prostration. Then you do the 100 syllables mantra "Om Arya Tare Samaya Ma Nu Pa La Ya..." etc. After that it is purification of whatever kind of violations you did. After having purified you will receive the siddhis or attainments you have asked from Arya Tara. When reciting "Om Dir Ni Ten Dang Lhen Chig Tu" up to "Chhog Nam Leg Par Tsol Tu Sol", visualize you are receiving the blessing, the showering down of Arya Tara. When Arya Tara showers down, it is not just showering down and dissolving in you but all the thangkas, statues or whatever Arya Tara images you have. You will receive the blessings together, all kinds of Arya Tara images showering down upon you. All these thangkas, statues or holy images of Arya Tara will enter. Then you receive the blessings for yourself of all the images, thangkas or statues, or whatever you have. Those are in the right order or sequence.

接著是止貢噶舉傳承創教祖師覺巴吉天頌恭所造的「七度母祈請文」，昨天仁波切開示了大手印的教授，而整個大手印的修持方法，都包括在覺巴仁波切所造的「七度母祈請文」裡面，因此這個祈請文是非常重要而且具有力量。然後念誦「Om Arya Tare Argham Padyam Pupam... 噶阿也打咧阿甘巴擔布烹...」時，我們供養度母，當念誦「Lha Dang Lha Min Chöd Pen Gyi... 啦等啦面雀片之...」等等時，「天與非天以冕旒，頂禮足下蓮花已，盡離窮困救度母，頂禮讚頌救度母」，這段是頂禮及讚頌度母。接著念誦度母的百字明咒，「Om Arya Tare Samaya Ma Nu Pa La Ya... 噶阿也打咧沙嗎呀嗎努巴啦呀...」，然後是清淨所犯過失錯誤的祈請寬宥文，清淨過後，我們祈請並接受度母賜予成就的加持，當念誦「Om Dir Ni Ten Dang Lhen Chig Tu 噶地呢定等觀積度」直至「Chhog Nam Leg Par Tsol Tu Sol 作淋叻怕再度梳」時，我們觀想接受度母的加持，我們觀想很多不同形狀的度母，如雨般的灑落，融入我們身中，這些灑下的度母包括我們所擁有的度母唐卡、度母像、或任何的度母相片等等，通過這些步驟，我們就接受到所有度母的加持，包括我們所擁有的唐卡、彫像、相片裡的度母。

Then the next one is the auspicious prayer where it says, "I will attain the siddhis of venerating the goddess like the mighty king atop the victory banner! May the auspicious blessing of the gurus and yidams be present! Through the virtue of my approach, accomplishment and worship, may migrators swiftly realize you!". This will be the end. From "Om Khyed Kyi Sem Chen Dön Kün Dzéd" to "Lar Yang Jön Par Dzéd Du Sol", "Bedzra Mu", and "Dag Dün Ye She Pa Rang Zhin Gyi Ying Su Sheg", "Dam Tshig

Pa Rang La Thim Par Gyur". These few lines mean, "You carry out all the activities to benefit sentient beings and accordingly bestow the siddhis to benefit sentient beings. When you go into the realm of the buddhas. Please come back again to benefit sentient beings". Now this part is for practitioners who do, out of the four tantras, the "action tantra", then this particular stanza is necessary. Because the practitioners of "action tantra" we have this kind of separation of self and the enlightened being. Now ours is different practice. Our practice is yoga tantra where we are visualizing ourselves as the deity. The deity is in our mind stream. Therefore we can omit this particular stanza and go on to the auspicious prayer.

下一段是吉祥祈願文「由供天母得成就，寶幢尖頂尊勝般，上師等眾願吉祥」，修法到此結束。而由「Om Khyed Kyi Sem Chen Dön Kün Dzéd 噶既之閃青端冠錫」到「Lar Yang Jön Par Dzéd Du Sol 留恩莊怕錫度梳」，「Bedzra Mu 餅吒木」與「Dag Dün Ye She Pa Rang Zhin Gyi Ying Su Sheg 得端耶些巴橫先之英素錫，Dam Tshig Pa Rang La Thim Par Gyur 擔威巴橫啦添怕祖」，這數句的意思是「噶，汝能利益諸有情，賜予隨順之成就，雖已逝往佛國境，祈請復行降臨此」，法本這部份祇是那些修持四部密續中的「事」部修法的行者所特別需要的，因為「事」部修法的行者，修法到這階段，自身需要與本尊分離，而我們的修法是不同的，我們修的是「瑜伽」部的修法，我們觀想自己是本尊，是我們的心，所以那部份的修法是不需要的，我們略過這段，而繼續念誦下一段的吉祥祈願文。

Next on Page 46 the four lines "Phag Drol Thug Je Dag Dro Drib Nyi Jang", "Tshog Nyi Dzog Te Kye Kün Jig Gyed Chü", "Mi Thün Zhi Te Drub Söd Chhö Jor Gye" and "Dro Kün Jig Drol Khyöd Zhin Sang Gye Shog". Rinpoche says these lines are very important. Because of Arya Tara's compassion, it gets rid of my two obscurations, one arising out of afflictive emotions and the other obscuration arising out of cognitive obscuration opposite to omniscient. Then because of Arya Tara's compassion help me to accumulate the two accumulations i.e. merits and wisdom accumulations. Because of Arya Tara's compassion, it gets rid of the eight or ten fears, "Jig" is fear, and it removes all negativities, anything that one is adverse to and it increases one's virtues. It helps one to succeed in one's practice, increases one's prosperity and increases one's life span. Arya Tara is the liberator of all sentient beings and may I therefore become just like you and reach enlightenment. Rinpoche says it is a very important prayer.

法本中第四十六頁的四句「帕佐禿遮得佐接呢錚，作呢作爹遮冠積既朱，咪通司爹竹削灼佐爾遮，佐冠積佐卻先山遮梳」，仁波切說這四句非常重要，因為本尊度母的慈悲，使我們清淨兩種障礙，煩惱障及所知障，亦正因為本尊度母的慈悲，使我們能夠積聚福德與智慧兩種資糧，因為本尊度母的慈悲，使我們能夠免除八種或十種怖畏、災劫逆緣，而善緣增長，幫助我們修行進步，財富增加，壽命增長。本尊度母是一切有情眾生的救度解脫者，祈願我們都能像您一樣成就佛的境地。

In conclusion, what we are doing the creation or completion stage of the practice, the real point is we are trying to understand the innate nature of the mind. When we do the creation practice, we are trying to see everything as pure because we see everything as

impure. Once everything is seen as pure, we try to experience emptiness. We try to see the empty nature of all phenomena and couple with this of course the generation of bodhichitta. Where there isn't, we try hard to generate bodhichitta. Where there is bodhichitta, we try our best to increase it. What we are trying to do is that we are trying so that our mind will not chase conceptual thoughts and what is the result? The result is, like Milarepa said in his teaching, everything will arise in the mind stream itself.

作為總結，我們修持生起次第與圓滿次第的修法時，最重要的一點是我們希望能夠明心見性，當我們修持生起次第時，我們要嘗試觀一切都是清淨，因為現時我們視一切東西都是不清淨，當一切都被視為清淨時，我們嘗試去體驗空性，一切現象萬物本體的空性，而同一時間生起的是菩提心，當菩提心能夠生起，我們嘗試去增長菩提心，我們能夠這樣做的話，我們的心就不會去追逐，跟著念頭走，結果就會體會到，如密勒日巴所開示一樣，一切都是唯心所造。

One question is that when we recite the same White Tara's mantra the second time (on Page 47) do we also visualize Tara also in front of you in the space. The answer is you have to visualize both Taras, you yourself as Tara and the wisdom Tara in front. Rinpoche says he has to visualize 4 Taras, inside him the Tara, Tara in the vase, Tara in the torma and Tara as a wisdom deity. It is like each of us visualizing one Tara. Ultimately Tara has only one essence. All the Taras we visualized become one. It is like looking at a Tara statue with 50 sets of eyes. Each set of eyes sees a Tara but all the 50 sets of eyes are seeing the same Tara. In answering to another question, Rinpoche says it is o.k. to practise Tara after receiving the lung without having received the Empowerment. Auspicious days to do the detail practice would be each month's 10th, 15th or 8th day according to the Tibetan calendar. Rinpoche says when you do something which is a virtuous deed like a dharma practice, you don't have to worry about about black or white.

有一個問題是，當我們第二次念誦度母的咒語(法本第四十七頁)時，是否觀想度母仍然在我們前面的虛空，答覆是我們要同時觀想兩個度母，自身的度母及前面的智慧本尊度母，仁波切說他自己要觀想四個度母，他自身的度母、寶瓶內的度母、食子的度母、及智慧本尊度母，這好像是我們一同觀想一個度母，度母的究竟體性祇有一個本質，所以每一個人所觀想的度母，都成為一體，好比我們五十個人五十雙眼睛，觀看同一尊度母像，每一雙眼睛都看到一尊度母像，好像是有不同的度母像，但是五十雙眼睛，都是在觀看同一尊度母像。在答覆另外一個問題時，仁波切說未有接受灌頂，但接受過口傳的，修持此法是沒有問題，如果要作詳盡的修持，修法的吉祥日分別是藏曆每月的十日、十五日、和八日，仁波切說如果我們要做任何的善行例如修行佛法，我們是不需要理會日子是否吉日才去做。

(End of recording 4 of 4)

(4/4 完)